

THE SWORD OF THE LORD

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

EDITED BY JOHN R. RICE

Office 207 South Beckley, Phone 6-6888

An Independent Religious Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Sin, Modernism, and Denominational Overlordship

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SOUL SUICIDE

BY EVANGELIST HYMAN J. APPELMAN

(Sermon Preached Sunday Night, August 20, 1939, at Terrell First Baptist Church, Terrell, Texas)

I call your attention tonight to the first part of the third verse of the second chapter of Hebrews. Hebrews 2:3, the first part where the writer asks this terrible question: "How shall we escape, if we neglect so great salvation?" How shall we escape if neglect so great salvation? And I want to preach to you tonight on *Soul Suicide*. I want you to remember that question and that subject. Some day you and I will stand facing each other at the judgment bar of God, and this sermon will take you to Heaven or send you to Hell. Don't forget that. You know, one of the direct things about preaching the gospel, one of the bitterest things is the fact that every sermon a man preaches is a savour of life unto life to some and a savour of death unto death to others. Every time a preacher opens his mouth to preach the Gospel, he is helping some people to heaven, and in spite of himself, sending some people to Hell. It were infinitely better for you that you had not come here tonight or that you would get up right now and leave the auditorium than for you to sit here and hear my sermon, weak and poor as it may be, and go away unsaved or unconsecrated. You can't play around with the Gospel. The preaching of the cross is to them that perish foolishness. There is no way — you can't take it or leave it alone. You must take it or reject it. And what you do determines what God will do with you.

And every time I think of this passage or study it or read it or meditate on it or preach from it, there comes to my mind the story of something that happened years ago before I became a Christian.

There was a farmer man walking along the Pennsylvania railroad right-of-way somewhere just outside of Philadelphia toward New York. He lived about two or three miles from the nearest village and he had to go in for supplies. It was about six or seven o'clock in the evening, just beginning to get dark, but still he could see. He had a bundle under his arm and a lantern in his hand. The lantern was not lighted yet. He was walking along not watching himself, you know the right-of-way is

smooth, when all of a sudden he stumbled and almost fell. It made him drop some of his bundles. He bent down to pick them up, and what he saw made his hair stand on end. Somebody had pulled out three of the ties and a part of the rail was bowed out. That man was only a farmer, but he was raised by the side of that track, and he knew those trains as well as any dispatcher on the road. He knew that in the next fifteen or twenty minutes at most the Express coming for New York to Philadelphia was due to fly past, even in those days, at more than a mile a minute. He knew that if it hit that track it would wreck the train and perhaps cause the loss of hundreds of lives. He couldn't possibly fix it if he had the tools. He couldn't fix it. It was too much of a job for one man.

After a while the Lord gave him an idea. He stacked his bundles by the side of that track, lighted his lantern, and started running in the direction from which the train was due. After a while the roadbed began to shake. Away off yonder he heard the whistle and saw the light from the headlight on the train. He kept on running — he didn't stop. He didn't watch himself, and again he stumbled and fell and broke the lantern, and of course it went out. There wasn't anybody else along. He was alone. What was he to do? The engineer never would stop for a man on the track unless that man was lying down. Even then he might miss him. The man knew it. He wanted to do something to help the train. What could he do? After a while the Lord gave him another idea. He kept on running toward that train with his broken lantern in his hand. As he almost came to the train, he jumped off the track, and as the train rushed past, he threw that lantern in the face of the engineer through the cab window. You know, they don't make fool engineers on trains like that, or on any other train, for that matter. The engineer saw the lantern and knew that something was wrong. He put on his brakes and stopped at least a block from that bowed-out track. They gave that man a Carnegie medal. He deserved it. That was how it happened to get into the papers.

Now this text is a lantern in the hands of the Holy Spirit that He has tossed before you that are not Christians, that are neglecting your salvation, before you that are unsaved, that are neglecting your chances at Heaven, at Christ, at God, at the pardon of your sins.

Now I want us to take that text and analyze it just as it is written without any introduction or any fancy words. First, it is a great salvation. Second, how do people neglect it? And third, how shall we escape if we neglect that great salvation?

Now that salvation is great for a good many reasons. I do not have time for all of them. I am pressed for time tonight, as you know. I would like to call your attention to three things that make that salvation so superlatively, so infinitely great. The first thing that makes that salvation so great is because of the greatness of its cost.

"Forasmuch as ye know," says

Peter, "that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (I Peter 1:18, 19).

"For he hath made him to be sin for us," says Paul, "who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21).

"He was wounded for our transgressions," says Isaiah, "he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:5).

"Unto him that loved us," says John, "and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father," etc. (Rev. 1:5, 6).

Yes, the price that was paid for our salvation makes it great, great beyond human comparisons, beyond human evaluations, beyond human description or analysis. If you want to know how great that salvation is, you just meditate upon the greatness of the One who poured out His blood unto death, even Jesus Christ our Redeemer. Surely, we need not dwell on the greatness of the salvation from the standpoint of the greatness of its cost.

Then this salvation is great because of the fullness of its contents, because of what it offers to everyone of us. Surely that salvation is matchlessly great because of what it bestows upon the man or woman or child that accepts it as the free gift of God's love. It offers the forgiveness of every sin. Again and again God tells in His Word, and Paul summarizes it in that matchless statement: "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:38, 39). Yes, the forgiveness of every sin, the blotting out of every transgression, the washing away of every iniquity is contained in that salvation that cost God so dreadfully much, and yet which He offers so very freely to every one of us.

Then we have the Fatherhood of God in that salvation, the fellowship of the Lord Jesus Christ, the fullness of the Holy Spirit. We have God making Himself responsible for every need, for every problem, for every difficulty, for every burden, for every trial, for every moment, for every hour, for every day, for every year of our lives; making Himself responsible in that salvation, through that salvation, because of that salvation for our homes, for our loved ones, for our jobs, for our lives, for our death, for our judgment, for our eternity, for anything and everything and all things that go into making up our activities, our experiences, our ventures and adventures. That is in that salvation.

You know and I know, we all know, that God offers to us a home eternal in the skies, a mansion of glory, a place to reign forever with Jesus right there in the glory.

(CONTINUED ON PAGE 2)

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The Rapture Before The Harvest of Tares and Wheat

Dear Mrs. B — :

In your letter of August 26th, you asked two questions, and I will try to answer them.

First, you say, "In Matthew 13: 25-30, the tares were gathered out first. Some say that Christians will be taken out first in the rapture. I do not understand it."

To understand this parable of the tares, read Jesus' explanation of it in Matthew 13:36-40. The time here pictured is the end of the age. In verse 39, Jesus says the harvest is the end of the world. Then the parable of the tares does not picture the rapture, but pictures the judgment of the revived nations which Jesus described in Matthew 25:31-46. That is when Jesus will return visibly and bodily to the earth, with all the saints and angels and fight the battle of Armageddon, killing all the armies of the man of sin and sending the man of sin, or Antichrist, and his false prophet, alive into Hell (Rev. 19:11-21). Then Christ will gather all nations before Him for judgment, as He sits on His throne in Jerusalem (Matt. 25:31, 32), and then all the lost people left alive on the earth will be judged and will be sent to Hell, like the

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The sermon *Religious, But Lost*, by Editor John R. Rice, is printed in a beautiful little twenty-four-page pamphlet with colored covers. It gives many, many Scriptures, showing from the Bible why millions of church members go to Hell, why some who call Jesus Lord, some who preach, or prophesy, or cast out devils, or do other wonderful works in His name are yet deceived and have never been born again. We believe God will use it to save many. As God provides the means we will send a copy free on request to every one who writes for it. If you want an extra one or two or three for unsaved friends and loved ones, and will see that they are read, feel free to write for them and they will be sent postpaid.

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Attention, Pacific Northwest Readers

Our Brother C. A. Sawtell has now a daily broadcast on CFCN, Calgary, Alberta, Canada, the most powerful station in the great Pacific Northwest. This station operates on 1030 kilocycles. His program is known as the *SUNRISE GOSPEL HOUR*. The time is as follows:

7:15 to 7:45 week day mornings.
9:00 a.m. to 9:30 a.m. on Sundays.

We hope you will tune in on this program and pray for those who are getting out the gospel.

Youth's Revival Closes Sunday, November 19

After a week of blessed fellowship, the Youth's Revival which has been conducted by Dr. Robert J. Wells of Waterloo, Iowa, will come to a close on Sunday, November 19th. We expect this to be a day of rich blessing and of great spiritual power as the Word of God is given forth.

The morning message at 11 o'clock will be "The Riches of God's Grace." This is a study of the mine of riches and blessings which belongs to every believer.

The evening message will be "Riding on to Hell," or "Are the Four Horses of the Apocalypse Riding Now?"

We urge our Dallas friends to be present at both services.

Sunday School for all ages at 9:30 at 201 East Tenth Street.

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SOUL SUICIDE

(CONTINUED FROM PAGE 1)

circled throne of God, never to know sickness and sorrow and pain and death or any other of the trials and troubles that the human flesh is heir to. Yes, you do not need me tonight to press upon your hearts the greatness of that salvation from the standpoint of the fullness of its contents.

Then this salvation is not only great because of the fearfulness of its cost and because of the fullness of its contents, but it is great because of the freeness of its condition. The free offer that God makes of that salvation, the things we have to do, the price we have to pay, the work we have to engage in, the toll we have to undertake to become Christians, to enjoy and rejoice in the fullness of that salvation.

What are the conditions of God? Well, repentance of sin, the willingness to give up our transgressions, the willingness to turn our backs on sin and Satan, on the world and the flesh, the willingness to try with clean courage and devoted consecration to Christ, to try to serve Him who saved us so nobly and so well. Yes, that is the first condition. Repentance toward God, a willingness to be done with the things of this world, the things that are contrary to the will of God, that nailed Christ to Calvary's cross. And then faith. Faith, confidential, strong, sure. Faith in the Lord Jesus Christ, faith in the fact that He is the Son of God, faith in the fact that He died for our sins, faith in the fact that God raised Him for our justification, faith in the fact that He can save you, that He wants to save you, faith that He will save you in His own mighty way when you trust Him. Then confession. Surely God teaches us "Whoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10:32), and then again, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9). Confession—that is what the preacher means when he asks you to come down the aisle and

sit down at the front. When you do that you are confessing the Lord Jesus Christ as your personal Saviour.

Now, folk, I didn't write those conditions in the Bible. The Baptists didn't write those conditions in the Bible. God wrote them, and you will never be saved by one of them, you will never be saved by two of them; you must do all three of them. They are so free, so easy, so simple that a child can understand them, that the weak person can follow them. They are just as open to the Jew as to the Gentile; to the man as to the woman and to the child as to the great person. Repentance toward God, faith in the Lord Jesus Christ, the acceptance of the invitation of the Gospel by an open, public confession of the Lord Jesus Christ as your Saviour. Surely, considering the fearfulness of the cost of that salvation; surely considering the fullness of its contents, beloved, God had a right to establish these three simple conditions to make sure that we want that free gift of His love.

Now it seems to me that the angels in Heaven look down and marvel; it seems to me that is a mystery that not even the angels in Heaven can quite understand as to how any man, woman, and child, anywhere in the world, least of all in a Christian country with churches and revivals and Christians—how anybody in Terrell, Texas—can possibly hesitate, let alone neglect, let alone refuse that salvation is something that even the angels in Heaven cannot understand. And yet there are some of you here tonight so misguided, so befuddled by Satan, so befuddled by sin, that we hesitate, and some of us positively refuse to accept the offer of God's mercy.

Well, what does it mean to neglect salvation? How can one neglect salvation? How does anybody neglect that salvation? Let's see, now. Do you have to be a big sinner to neglect that salvation? No. Do you have to be a murderer, an adulterer, a drunkard, a gambler, a kidnapper, a racketeer to neglect that salvation? No, because some of the best, some of the choicest, some of the finest people in this town have neglected that salvation. And now how does a person neglect religion?

Well, I believe from my understanding of God's Word, and from the little experience I have had in these nine years of preaching the Gospel, in these years of being an evangelist, there are three ways—one of the three, two of the three, or all three by which some of us neglect that salvation. The first is by insensitiveness—by indifference. We do not realize that we need that salvation. We compare ourselves with the church members. We say we are just as good as they are. We compare ourselves with each other. We say, "I am not as wicked as so and so;" "I am not half as bad as so and so. I have never been to jail." We minimize our faults and maximize our virtues. We say to ourselves, "I am not so bad. I am not so wicked. I pay my bills and take care of my family. I have a good clean character; I have a good reputation. I am all right."

Beloved, hear me. There are three things written in the Bible that preclude, that absolutely prohibit, absolutely banish the possibility of your being saved any

Editor Ministering In Chicago

Last Sunday afternoon at the Moody Memorial Church the week-long series of rallies celebrating the sixty-seventh anniversary of the Pacific Garden Mission was brought to a close. Rev. Donald Gately, superintendent of the mission, told of the happy work and needs of the mission. Dr. Ironside welcomed us to Moody Church and took the offering for the mission, the "Musical Whites" sang, and the editor preached. The largest crowds of the week were in the First Baptist Church, Hammond, Indiana, (where a crowd estimated at 500 included some from eighty miles away) and in the Moody Church.

Yet the outstanding service of the week, probably, was in the Mission itself on Saturday night. There were thrilling testimonies from those saved in The Pacific Garden Mission through the last fifty years. The Whites led in a blessed song service and sang with wonderful sweetness. The building was packed and some were turned away who could not find seats. Then when it was nearly 10 o'clock, the editor preached on *The Torn Veil; or, Barriers Torn Down Between God and Man*. Among those saved was a Mexican who came to the front weeping before the invitation was given, saying, "I am condemned! I am condemned!" He had planned, he told me, to commit suicide that day but the fear of Hell deterred him. He had been drinking some but seemed in such real distress

way except through Christ, and here they are. Listen. First, "Without faith it is impossible to please him" (Heb. 11:6). That is what the Bible says. Without faith it is impossible to please God. You say, "Preacher, I am just as good as your church members." Without faith it is impossible to please God.

The second one is, "Without shedding of blood is no remission" (Heb. 9:22). You say, "Preacher, I am not so bad. I am not so wicked. I am not as bad as some people." "Without shedding of blood is no remission." Without the blood you are going to hell or Jesus was crazy and the Bible is a lie and we Christians are a bunch of fools. You can take your choice. "Without shedding of blood is no remission." That is what God says.

The third one is, "Except a man be born again, he cannot see the kingdom of God" (John 3:3). "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). "Ye must be born again" (John 3:7). You say, "Preacher, you just don't understand. Why, ask anybody about my character, my reputation, my associations, my home life. Why, I am as clean as you, and maybe cleaner." Except a man be born again he cannot even see, let alone enter the kingdom of God. Beloved, don't fool yourself. Whether you realize your need of Christ or not, whether you accept Christ as Saviour or not, remember that without Christ, without repentance, without faith, without confession there is nothing waiting for you except the burning pit of an eternal devil's Hell.

The second way, the second reason why some people, why some of you perhaps, neglect salvation is by iniquity, by some sin that has taken possession of their souls, of your souls, maybe, that you refuse to give up. A greater man than I ever will be, D. L. Moody, made this statement. He said, "There are just two things that keep a man from Christ." (He meant a man or a woman or a child). "One is, you are a moral coward, and the second is, there is some sin in your life that you won't give up." You know, a man may be a physical hero but a moral coward. Noah let God lock him up in the ark. He was a physical hero, and almost went to hell with a bottle of wine. That is right. He didn't get lost in the flood, but he almost went to hell with a bottle of wine. I have known men to walk up to a lion and pull his beard and say, "Howdy," who couldn't turn down

that I believed he was genuinely in earnest.

Another man whose hair was gray came to Christ and seemed most happy in his decision. He asked me to guess how old he was and I suggested fifty-five though he looked to be sixty. He told me he was only forty-six, but he had lived such a life of sin that he could not expect to live long unless he turned to God.

On the front seat sat a well-dressed, clean-faced, old man, alert, intelligent. Beside him sat his lovely wife. I spoke to him about his soul and said, "Are you a Christian?" He replied, "Yes."

But I insisted, "Have you been born again?" To this he answered no.

I explained that Jesus had said, "Except a man be born again he cannot see the kingdom of God" (John 3:3); "Marvel not that I said unto you, ye must be born again" (John 3:7). I asked, "Are you going to die and meet Jesus and tell Him that He was mistaken and that you are all right without being born again?" Very courteously he explained that he was a church member, lived a good clean life, and so he said he was a Christian. But when I pressed the matter he agreed that he really needed to be born again. He agreed that I might pray for him. His wife, with tear-filled eyes, agreed to pray, and this man agreed to pray for himself, to confess he was a sinner and ask Christ for forgiveness and a new heart. We prayed, and then, after a bit of deliberation, he took my hand, said he would take Christ as his Saviour, and said I might tell others that he was ready to openly confess Christ.

When I announced to Superintendent Gately that this man had trusted Christ as his Saviour, Brother Gately broke into weeping

and announced to the public, "Here is my father coming to accept Christ! He is one of the best men that ever wore shoe leather, kind and moral and upright, yet he needed to be saved, and we have long prayed for him. This is the climax of the whole week for me." We had a blessed time of rejoicing.

One young man from Hammond, Indiana, was saved in the vestibule after the service Sunday afternoon in Moody Church. There were rich blessings in other services of the week of rallies.

Sunday night we opened a revival campaign with the Marquette Manor Baptist Church of which Brother O. E. Odegard is the beloved and useful pastor. The beautiful auditorium held a fine crowd. The young people are sponsoring the revival. Six adults came forward to claim Christ as Saviour, or perhaps one or two were backsliders. I do not remember. We expect a blessed revival. We had no service on Monday night. I called Monday my rest day but spoke at Moody Institute Chapel at 8:15 a.m., to the Illinois Fundamental Ministers' Association at 11 and at the Grand Opera House in the broadcast service of the Christian Business Men at 12:30 p.m. God is blessing by saving souls and blessing Christians at the theater. Today (Tuesday) four made public professions of faith in Christ, yesterday there were four, last Friday there were seven. The crowds are good; many preachers and Christian workers attend and multiplied thousands hear the services over the radio.

I am speaking three times daily, am feeling the heavy strain, and covet the prayers of friends that God will give special grace and show His power wonderfully in the saving of many. I have sweet assurance of victory every day.

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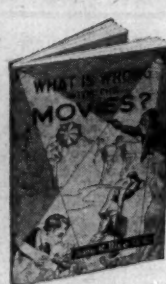
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SOUL SUICIDE

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a drink of beer or a pair of dice or a drink of liquor. I have known women who were not afraid of anything, that couldn't turn down some little old picayunish sin. Why you may not be afraid of this or that or something else, but you are a moral coward if you are not accepting Christ as your Saviour. It is the right thing to do. Are you man enough, clean blooded enough, heroic enough to do the right thing as you see it? But I say, in so many cases, in so many that it is heartbreaking, there are people refusing Christ because of some sin. To illustrate:

In a revival I went back to a young woman in the congregation.

I said, "Girl, don't you want to be a Christian?"

She said, "I surely do, preacher."

"Girl, do you believe Christ can save you?"

"I surely do."

"Do you know what you have to do to be saved?"

"Yes, trust Jesus Christ."

"That's right," I said. "Will you do it tonight?"

"No, not tonight."

"How old are you, girl?"

"I'm twenty-two."

"Girl, you have been waiting ten or twelve years."

"I know it, but I'm not ready."

I said, "Why," and I kept on pressing her.

She said, "I will tell you. When I am converted, I am going to join a Baptist church, and you Baptists don't believe in dancing."

That's what we say. I am certainly against and that is the way the Baptist principle is, too, against dancing. And Baptist church members in this crowd that dance, you are a liar and a dirty rotten hellish hypocrite. That is what you are. If you don't like that kind of language, this is the last night. I am

going to keep on preaching this way until Jesus Christ tears my tongue out of my throat. I don't believe He is going to do that.

She agreed with me, but she didn't come. Now she was selling her soul for a dance. Wasn't it foolish? Wasn't it tragic? It may be some of you in this crowd tonight are selling your soul for something less than the dance. The Lord alone knows, but, beloved, watch yourselves, search your hearts, try your souls. What is standing between you and Jesus Christ? You know, sinner, you know you need Christ. You know He is the only One who can save you. Now why haven't you come to Jesus? Tell me what argument, what excuse, what alibi will you give to God at the judgment bar when you can't play around any more? Will you say to God that you didn't understand? But you do. Will you say to God that you didn't know? But you do. Will you say that sin had such a hold on you that you couldn't give it up? That is not true, because tonight you can come to Christ and Christ will tear it from you.

But I believe the greatest reason, the chief trap, the chief net the devil uses with which he drags the most souls to Hell than with all his shenanigans put together, than all his tricks and obstacles put together, is indecision. Not only indecision, not only iniquity; but indecision, delay, putting it off. Beloved, more people are in hell tonight—there will be more people in Hell at the end of eternity because they put off salvation than for any other and every other and all other reasons put together. There is no question about it. The devil doesn't have to get you to go out and be a murderer to take you to Hell. The devil doesn't have to get you to go out and be an adulterer to take you to Hell. The devil doesn't have to get you to rob a bank to take you to Hell. No, all he has to do is to get you to put off salvation long enough to get you where he wants you. Yes, folk, if we could open the gates of Hell tonight and have the dead in Hell come up, and as every one came past this stand, if we could have them face you, and you could ask this question, "Why are you in Hell?" I will

"The Liquor With No Regrets"

By Ethel Hubler, Editor, The National Voice

It seems to us we read somewhere that the liquor men were going to "tell the truth" in their advertising from now on.

"The liquor with no regrets."

Near New York City is a large sign on which appears that statement. Have the wets already forgotten their solemn promise to "tell the truth" in advertising?

"There ain't no sich animal," as "the liquor without regrets," said a man we met recently. He had spent the larger portion of his life

guarantee you that nine hundred and ninety-nine out of every thousand would say, "Because I put it off; I put it off."

Search your hearts tonight. See if this is not so. There are some of you in this congregation that are not Christians. Some of you in this congregation have not joined a church. Some of you in this congregation have not moved your membership. Why? You are unsaved. You know you are lost. You know Jesus can save you. Why haven't you come to Christ? Why didn't you come to Christ the last time you heard the gospel and the invitation was given? Why didn't you move your membership during all those weeks and months and years? Tell me why you are out of Christ and out of the church tonight? For one reason—indecision, delay, neglect, putting it off. You don't have a good excuse. You don't have an excuse, and you know you don't have an excuse you can offer to God that will hold water at the judgment bar. So there you have it.

Beloved, I believe from God's Word and I say again from heart-breaking experience in scores of cases and hundreds of cases that the majority of people neglect salvation because: First, of insensitiveness. They do not realize their awful need of it. Second, because of some sin, little or big, that has taken possession of their souls, that they are not willing to give up. And third and worst of all and most of all, because of indecision, because of delay, of putting it off.

Now we have come again to my last word, and to that question, "How shall we escape if we neglect so great salvation?" There is no answer, because there is no escape. There is no escape for God. There is absolutely and unqualifiedly no escape for God. God has said, "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth it shall die" (Ezek. 18:4). God has said so. God has said, "The wages of sin is death" (Rom. 6:23). God has said, "He that believeth not is condemned already" (John 3:18). God has said, "He that believeth not the Son shall not see life but the wrath of God abideth on him" (John 3:36). God has said, "Whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15). That is God's Word, and the heaven and the earth will depart, the universe will go up in the smoke of the last cataclysm, everything and everybody will change, but God and His Word will remain eternally the same. God cannot, God must not, God dare not, God will not, or the universe would go to smash, or God would have made Himself a liar and Jesus a fool for dying on the cross, if He can save anybody, the best or the worst of us, without the blood of the Lord Jesus Christ. There is no escape for God. May God in His infinite mercy make you to realize it. There is no escape for God. God can't help Himself. You reject Christ, and you die and you sink into Hell because God has said so and God is not a man that He should repent. He is not a man that He should pass a law and then repeal it as we did the Prohibition Amendment. There is no escape for God. Brother or sister, if you are not a Christian tonight, no matter how God loves you, no matter how anxious God is about you, you are lost, and there is no escape for God.

Then, there is no escape for you, my unsaved friend. Just picture for instance tonight yourself at the

(CONTINUED ON PAGE 4)

Dr. E. Stanley Jones On Communism

By the Rev. George W. Toms

Rev. E. Stanley Jones, D.D., is one of the leaders in the new Methodist Church, and has been spoken of by many in that church as one of the outstanding Christians of our day. In his book, "The Choice Before Us," he makes this statement of atheistic and godless Russia: "I am persuaded that the Russian experiment is going to help, and I was about to say, to force Christianity to rediscover the meaning of the Kingdom of God upon earth." That is, atheistic Russia, with all of its godlessness, is going to show the Christian church how to interpret Christianity.

In view of the above, read the actual facts in Russia, and draw your own conclusions. I quote from a clipping from the Philadelphia Inquirer of Saturday, October 14, 1939:

"To the Editor of the In-

quirer: I did not have that faculty that some drinking folks glibly talk about, that is, "I can drink or leave it alone." This man could drink, but he could not leave it alone. His face as we looked into it was covered with regret. The regret was there, regardless of the fact that he is now in the church, and the balance of his life will be spent in "leaving it alone."

"The liquor with no regrets." "If I'd only done this sooner." That was the repeated statement from a pulpit we heard recently, as a man told of his conversion, and that the appetite for drink had been taken away. As we sat there in our pew, we were convinced of the fact that there are ten thousand regrets in every glass, in every jug, in every barrel.

"The liquor with no regrets." It was J. Edgar Hoover, Chief of the Federal Bureau of Investigation, who said:

"The first three years since repeal constitute the most terrible period of criminal history in the life of America."

quirer: Russia has now had twenty years of the Communist regime. Here are some religious and economic results: 129,000 places of worship closed and a fourth of them (32,250) razed to the ground; 40,000 of the Russian clergy murdered, and more than 3,000,000 citizens 'liquidated' (i. e., murdered); 12,000,000 dead of starvation.

"Within the last two years, 27 of our 68 political candidates for the Central Committee were executed, and 12 of the 23 People's Commissars shot — PRO-CHRISTIAN."

And yet Dr. E. Stanley Jones, the so-called outstanding Christian of our day, infers that Russia can best show us the way "to rediscover the meaning of the Kingdom of God upon earth," and Dr. Jones has been selected as one of the main speakers at the Ocean Grove Camp Meeting for 1940.

— From *Christian Beacon*, October 26, 1939.

Editor's Comment on Above

Dr. E. Stanley Jones, readers will remember, was a leading speaker in the Preaching Mission of the Federal Council of Churches. In Dallas the preaching mission held forth principally in the First Baptist Church where Dr. George W. Truett is pastor. Dr. Truett was the only Southern Baptist who took part in the Preaching Mission.

Southern Baptists now have out a committee to report next year on whether Southern Baptists shall join the Federal Council of Churches of which Dr. Jones is a most prominent leader.

Surely Southern Baptists do not endorse communism, do not believe that atheistic, godless, murderous Russia will show us how to establish the kingdom of God on earth.

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The Rapture —

(CONTINUED FROM PAGE 1)

ent world governments and set up His own kingdom.

Why Jews Are Called Jews

Your second question was, "Please tell in your paper why the Jews are called Jews, as they are descended from Jacob?" Jews are descended from Jacob, the entire nation of Israel was sometimes called Jacob, or the House of Jacob (Luke 1:23). The whole nation is called Israel, and the people Israelites. Later, from the tribe of Judah, which had the largest territory in Palestine, much of the land of Palestine became known as Judea. The northern kingdom, which drew many people of all the tribes, went into Judea, and after the captivity, the remnants of all the tribes went back to live at Jerusalem, and the Judea, at the time of Christ, was remnants of all the tribes living at Judea and were known as Jews.

However, the word "Jews" was used before the captivity, for example, in Isaiah 36:11 the word "Jews" means the people of the province of Judea.

It is especially important to notice that the word "Jews" means the descendants of the tribes, and not merely of the tribe, of Judah. Some say that they are not the true Israel, but that God has cast away the Jews. The Anglo-Israel teachers who would make the throne of England and prove it by myths, fairy tales, tradition, and by the great pyramid, because of course they cannot prove it by the Bible, say that the Anglo-Saxon people are the true Israelites and that God has cast away the Jews. The Bible uses the term "Jews" interchangeably with the term "Israelites," and the Jews at the time of Christ were certainly representatives of all the tribes, as can be easily proven by the Bible.

Thank you for your letter and your order for the book, "Jewish Persecution and Bible Prophecies." In the Saviour's Name,

Your brother,
John R. Rice

JRR:IRF.

SOUL SUICIDE

(CONTINUED FROM PAGE 3)

judgment. You have lived a sinner. You have died a sinner. You may have been good. You may have been bad. You may have been indifferent. But your sins are not washed in the Blood. You have not been born again, and you face God at the judgment. What will you tell Him? What alibi or excuse, what avenue of escape will you propose to God? Let's see, what can you say to Him? Can you say, "Lord, I was not a sinner"? But you know that is not true. The record is right there. God knows that you are a sinner. Can you say to God, "I did not know that Jesus Christ died for my sins"? But you know it. You know it. You have known it all your life. Can you say, "I was kept from Christ"? But you are not kept from Christ. There are too many in this congregation tonight that would pay with our heart's blood to get you to come down the aisle. No, there is no escape for you. You must die, you can't help yourself. The death angel one of these days will come to tear your soul loose from your body. You will have to go down into the grave, and you will have to rise at the resurrection unto damnation. You will have to face Christ at the judgment, no longer your Saviour but your Prosecutor, your Judge, your Executioner. You will have to go to Heaven or go to Hell. And you can't go to Heaven without Christ. Consequently, there is no escape for you. Hell is your portion.

But thank God, I don't have to stop there. Tonight God still offers to save you — it is not going to be that way forever. You will die in your sins if you neglect that salvation, or you will commit the unpardonable sin if you neglect that salvation. But tonight, O my friends, tonight God still has mercy for you. Tonight the blood still has power to wash away your sins. Tonight the Holy Spirit is still inviting you to salvation. It is up to you to take it. God is ready; Christ is willing; the Holy Spirit is anxious; many of us are pleading and bleeding in our hearts, hoping, trusting, believing you will come tonight. Beloved, the rest is up to you. The rest is up to you.

I remember reading somewhere of an incident that happened in a gospel mission in Philadelphia. They were having a Patrons' Night and some of the rich folk from that town had come to the service. They were standing around talking. The service began. They had a song, and a prayer, and then a testimony meeting. During the course of the testimony meeting a lawyer, well known to all in that town, stood up. He said:

"Brethren and Sisters, I am sixty-two years old. Tonight I want to tell you how I became a Christian." He said, "When I was twenty-four years old, I married a young Baptist girl. She was a good Christian. I was anything but a Christian. I guess I was an atheist. I didn't believe in anything or anybody. Every way I could I tried to break my wife of the habit of going to church, but I couldn't do it. She went anyway. In the course of time, God sent us a beautiful baby daughter. When the little child was young, her mother took her with her to Sunday School and revivals and prayer

meetings and B. Y. P. U. and W. M. U. and everywhere else like that. But when our child got to be sixteen or seventeen and eighteen and became a young woman — she was so beautiful and so cultured. I was so proud of her — I began taking her with me. I would take her on trips and parties and to night clubs and dances, and bit by bit I weaned her away from her mother. I would lay in bed on Sunday morning and hug myself like the devil that I was as I would hear my wife knocking on that girl's door and hear her saying, 'Doris, please wake up. Mama is getting ready to go to Sunday School. Will you go with her?' Then I would hear my girl in a sleepy voice say, 'Daddy didn't bring me in until three o'clock. If you will let me off this time, next time I will go with you.' And the next time it was another excuse. She got to be nineteen and twenty, and she never went to church any more. She became engaged to be married. She set the date for Thanksgiving afternoon. Toward the end of October when it was getting rather cool in the Pennsylvania mountains," he said, "my daughter and her friend and a bunch of young people took a trip or a picnic. They went out to a mountain lake. They hired a motor boat and got out on the lake and had a grand old time. It began to get dark, and they started for shore." He said, "You know in every party there is always a smart alec, and there was in that one. He began to rock the boat and turned it over. They were all in the water. It was only a short distance from shore, about a block, or half a block, maybe. They just left the boat — all of them could swim, and it didn't hurt any of them, so they just left the boat alone and went for shore. Instead of drying their clothes, they got into an open automobile and drove against the cold night wind for Philadelphia. The first thing you know, the girl went to bed sick, and several of her friends were sick — but my girl seemed to be the worst of them all. The doctor said it was influenza. On the third day he said he was afraid she would get pneumonia. We got a nurse by day and by night. We got an oxygen tent. We tried everything medical science could do, but we couldn't save the girl. On the eleventh day the doctor walked up to me and said, 'Ralph, I am sorry, but Doris is dying. Will you tell her, or shall I?'"

"I will tell her," I said. "I walked in and sat down by the side of our girl's bed. My wife was on the other side, her eyes reddened from lack of sleep. She looked at me; I looked down. I couldn't get up enough courage to tell my daughter that she was dying. I took hold of her hand and said, 'Darling, I am sorry, but the doctor says you are not going to live.'"

"She began to cry and tried to get up and to get out of bed. She began to sob, 'Daddy, I can't die! I mustn't die! Daddy, you have a lot of money, can't you help me? Take me to a hospital. Get another doctor.'"

"Darling, not only would I spend everything I have, but I would take your place. There is no use, darling, you have got to die."

"After a while she quieted down and turned to her mother and said, 'Mama, do you think it would be bad taste for me to be buried in my wedding gown?'"

"No, if you want it that way, darling."

"Do you think he would mind if I wore our engagement ring into the grave?"

"The mother bit her lips until the blood flecked her teeth to keep from crying. She said, 'No, darling, I don't believe he would if you wanted it that way.'"

"Bit by bit my girl talked her life out. After a while she raised up on her elbow and said, 'Daddy, I am dying, am I not?'"

"Yes, darling. If I could, I would take your place."

"Daddy, tell me something. I want you to tell me the truth, Daddy. Mama says if I want to go to Heaven I must take Christ as my Saviour. You have been saying all I have to do was to be a good girl. I have been a good girl, haven't I, Daddy?"

"You have been the best daughter any man ever had."

"Daddy, whose way shall I take? Yours or Mama's?"

"I threw my arms around my child and picked her up in my arms and drew her to my heart and kissed her and said, 'Darling, if you have a moment to spare, for God's sake, for Christ's sake, for your own soul's sake, for Mama's sake, for Daddy's sake, take Mama's way!'"

The lawyer said by the time he had lowered her into the bed she was dead. He said he threw himself across the body of that child in a storm of passionate remorse and tears and gave his heart to Christ. As he talked he ran his hands through his hair and pulled at it like he was trying to tear it out, and in a voice of memories of indescribable anguish, he said, 'Men and brethren, only God in Heaven knows whether my child had time enough to take Mama's way.'

But you have. You have time enough tonight. You don't need much time. This moment, this second, this instant, as in a moment we stand and sing, trust Christ, and God will do the rest.

You are at the crossroads tonight if you are not a Christian. If you are not a church member, you are at the crossroads, too. On the one hand God is pulling you. He wants to save you and use you. On the other hand the devil is pulling you. He wants to use you. He wants to damn you. Now the choice is entirely yours. Tell me, which way will you walk tonight? Will you walk with God and Christ and salvation and heaven, or will you walk with the devil and sin and death and damnation and hell? The choice is yours. The choice is yours.

In a moment we are going to stand and sing, and as we sing that invitation appeal, come tonight, this last night of the revival. If you are not a Christian, and you believe Christ can save you, and you want Him to save you, on the first verse, without giving the devil a moment, step down these aisles and sit down here at the front, and God for Christ's sake will do the rest.

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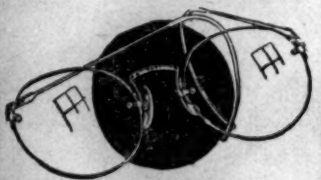
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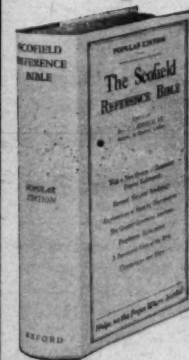
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